# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
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## WEEK BY WEEK

### Unitarian Christianity

THE Assembly Sermon and the Presidential Address delivered on Tuesday and Wednesday of this week at the Annual Meetings of the General Assembly of Unitarian and Free Christian Churches at Newcastle, and printed in part in this issue, have one thing in common; they emphasise the Christian background of British Unitarianism. But it would be a mistake to note this, and this only. Implicit in the emphasis is a revolutionary freedom that would, if accepted in wider circles, begin to break the self-stultification that besets so much traditional Christianity. Both addresses emphasise the historic nature of Jesus, whilst both recognise (out of what must be regarded as the personal experience of the speakers) with reverential understanding, the emotions that move around the name of Christ in a Christian community. The difficulty of contemporary Christianity is to attach those emotions to a figure who is true in history and in fact. By deifying the historic nature of Christ, and clinging to that deification, contemporary Christianity has created profound difficulties for itself and other people. In effect it affirms that a Christian is one who accepts the "Deity of our Lord Jesus Christ". That is a concept that must be defended by traditional Christianity with increasing difficulty; it is one also that divides Christianity from millions of people—and frequently the most socially conscious—with unreckoned results in the world of today.

Unitarians will recognise their task. It is to work at the freeing of Christianity from intellectual concepts that no longer state what men believe of the religion by which they live.

### Republics and the Commonwealth

There seems to be a unanimous wish in public opinion that the republican status of India should not preclude that nation from being a member of the Commonwealth. Curiously enough important opposition to the idea does not come from Britain but from influential opinion in Australia and New Zealand. The best guarantee that some solution will be found is the presence of the various prime ministers in London, engaged in friendly discussion. It is obvious that an idea has already brought them there, the idea of Commonwealth. Actions can often speak louder than words, and it is hoped that words will eventually declare the meaning of the action already taken.

For ourselves we would say that the time has come for the Commonwealth to begin to lift its eyes from its own association of peoples. A situation now exists between itself, America, and Western Europe that could be turned, tentatively at least, towards a common citizenship. The admission of republics to the Commonwealth may pave the way to a wider association of peoples. New loyalties would have to be created and old ones included, but to create a common citizenship, no matter how difficult at first, throughout wide areas of the East and wider areas of the West, would be such a breath-taking adventure that many men would gladly create new centres and symbols of attachment if it could be accomplished.

### The Berlin Blockade

The rumours that the Soviet Government intend to do something to end the Berlin blockade have not yet come to anything. The air-lift still continues. This emergency measure thrust on the Western occupying powers last year has become almost a normal part of the European situation. Berlin is over a hundred miles within the Soviet zone, and around the clock the great aeroplanes fly in their supplies.

There are a million or so people involved in Berlin. That is to say this gigantic operation is carried on above the reality of the possible starvation—or starvation into submission to the will of another—of a million or so souls. A normal part of the European life today is a policy based upon the constant threat of starvation to the population of a great city and the zone around it. The orators, well-fed, well-clothed, and sleek and assured with all their power, will get up in the present Assembly of the United Nations and make their debating points. Decisions will be taken by a dozen or so people in the hushed offices of certain capitals of the world, and the dozen or so people will go home, after their talks and giving their orders, to the comfort of their own families. That all this takes place over the pinched and frail bodies of women and children, utterly uncertain of the future, never seems to seep into the minds of the men of power—or for that matter the minds of the majority of men anywhere.

The contrast between this smug acceptance of human misery and the precepts of ordinary humanity is so pitiful, that one wonders that the sham game of power politics is not seen for what it is. Never, or rarely, is the contrast pointed out in the press—in this country or presumably elsewhere. The headlines and the articles often have much to say about implicit human justice, and hardly a political speech is made anywhere without some appeal to human ideals. Yet the plain blunt perpetration of unspeakable cruelty and calculation is allowed to slide by without notice. Life goes on with its illusions, and people dare not, or have not the insight to speak of them.

### Clatter Oratory

It is, of course, in this situation that religion has its message—or ought to. Whilst the power-politician, or the illusion-drugged masses perpetrate the sham they call life, religion calls attention to the real thing. The real thing in this instance is a solitary, half-starved child in Berlin, and not the comfortable decisions of the men of the offices. Mr. Gromyko's clever speeches made before the Assembly of the United Nations, and the equally clever replies made to them, are but dust compared to the destiny of one child. Human life will be settled a decade hence not by clatter oratory addressed to propaganda, but by what has happened, not only to a child of Berlin, but to all children everywhere.

# THE ASSEMBLY SERMON

## CHRISTIAN HUMANISM

*(The following is the substance of the Assembly Sermon, preached on Tuesday evening, April 26th, before a large congregation, at the Church of the Divine Unity, Newcastle, by the Rev. G. Randall Jones, B.D. The service was conducted by the Rev. J. H. Coram Davies, B.A.)*

PHIL. II, 12, 13: *"Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to work."*

IT SEEMS to me that the two most significant movements in religious thought nowadays are based on half-truths. Non-theistic humanism is based on the half-truth that man must work out his own salvation. Neo-orthodoxy, with its spear-head in the teachings of Karl Barth, is based on the half-truth that man of himself can do nothing, because he is utterly dependent on God.

These two half-truths seem to be rivals. But they are brought together, and shown to be twins, in the words that I have quoted for a text. Unitarianism, as I understand it, bears witness to these twin truths—not to one of them at the expense of the other, but to both of them together, and to each of them as the explanation of the other. Most of the troubles in the world today arise through neglect of one or the other of the twin truths.

A small boy, the son of a Unitarian Minister, went to his father with a question: "Daddy, why do people go to Church?" Father replied that they went to Church to be made good. "Daddy, how long have you been at this Church?" Father said that he had been there for two years. "Two years! Two whole years! How much longer do we have to stay here before you've made them all good?"

The boy thought it was the job of his father, the Minister, to make the people good. Some job! An impossible job! Each one of them must accept the responsibility for working out his own salvation. But that is what many people are not prepared to do. They look for substitutes and scape-goats—a Christ to bear the burden for them; a Church to tell them what to think; a Government to relieve them from the responsibility of managing their own affairs.

In days of old, when the word of the Lord came to the prophet, he responded: "Here am I; send me." But nowadays the response made by far too many people takes the form: "Here am I; send someone else."

We must work out our own salvation. That is a note which has been sounded for many years in Unitarian pulpits. It is part of what we believe, but only part. If it is taken for the whole of our gospel, misunderstanding arises.

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For instance, a writer in the American paper, *The Christian Register*, tells how he visited a distinguished Chinese scholar, the President of a University in China. The President welcomed him with the words: "Since you are a Unitarian Minister, I know that I shall feel quite at home with you. You see, *I* am an Atheist."

I imagine the President was speaking quite seriously. Atheistic Humanism is not just simply the denial of God; it is the affirmation that in man there is power; that man can work out his own salvation. A sincere Atheist, hearing us affirm our faith in man, might regard us as a people with whom he would feel very much at home.

But, of course, he has misunderstood us. Our religion is no featherbed for falling Christians. Our affirmation that in man there is power must be taken in conjunction with the other affirmation, that the power in man comes from God.

Some Unitarians try to emphasise the points where they are in agreement with the orthodox Churches; others think it would be better for us if we emphasised our differences. As to that, why not emphasise both? For, like the orthodox, we believe in God; and, like the Humanists, we believe in man. It isn't that we have one foot in each camp. Nor is it that we occupy some neutral ground between the two camps. Rather, we have raised the whole issue to a higher level, and found a point where our faith in God leads to faith in man, and our faith in man derives its justification from our faith in God.

Let me return for a moment to the small boy who thought that it was the job of his father, the Minister, to make the people good. He failed to realise that they must work out their own salvation. But there was something else that he failed to realise. He accepted without question his father's statement that people go to Church to be made good. Is that statement right? I don't think it is quite right. It mentions "good", but it doesn't mention "God".

There is only one wholly satisfactory and utterly satisfying reason for going to Church. We go to worship God. If and when we go for that reason, we find that our hearts are uplifted, our affections enlarged, our thoughts purified, and our spirits re-energised. If we are not "made good", at any rate we are made better than we should have been otherwise. But the "goodness" is a by-product; it is not the object of the worship; it is something that comes, usually, in the course of the worship.

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People who go to Church with the set object of being made good are directing their thoughts towards the wrong quarter—towards themselves. The first essential in human goodness is unselfishness—that is, thought directed away from self. One of the surest ways of directing thought away from self is to direct it towards God. Hence our Unitarian and Free Christian Churches.

We are not a federation of discussion circles. We are not a group of societies established for the promotion of spiritual culture. We are a group of Churches founded for the worship of God. We work out our own salvation by putting God first, and allowing him to work in us.

But let us have another look at the text, because so far I have ignored some very significant words in it. I have spoken about working out your own salvation, but what St. Paul wrote was: "Work out your own salvation with fear and trembling." What about the fear and trembling?

Listen to the Humanist: "*I* can work out my own salvation. *I* am the master of my fate; *I* am the captain of my soul." Not much fear and trembling there!

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But when St. Paul spoke of fear and trembling, I think what he had in mind was what we should call "reverent humility". "Work out your own salvation with reverent humility"—that, I think, was what he meant.

Humility is a very great virtue. If in our noblest achievements we have a firm grasp on the truth that it is God who is working within us, and not we ourselves, we shall be delivered from the deadly sin of pride. We shall regard ourselves as the stewards of God's bounty, and recognise that whatever we possess, outwardly or inwardly, is His gift. Have we wealth? It is not ours, but His, to be used in His service. Have we learning? It is not ours, but a trust committed to us, that through us a light may be shed in dark places. Have we some small share of simple goodness? Again it is not ours; we are to regard it as the gift of the Heavenly Father, "that no flesh should glory before God".

If we believe that, we shall work out our own salvation with reverent humility. We shall be willing to learn the lessons of past history, as set forth in persons and books and institutions. Not that our faith depends on the persons or books or institutions. It depends on the living and growing experience of spiritual reality which has found expression in persons and books and institutions, and outstanding expression in Jesus. In him we have a dazzling illustration on the field of history of man working for God and God working in man.

It would be too much to say that this faith in God and man is distinctive of Unitarianism, but it has long been characteristic of Unitarianism, and, especially nowadays, the task of bearing witness to it falls largely on Unitarians. Especially nowadays! Forty or fifty years ago, perhaps, it was otherwise. But there has been a reaction in "orthodox" circles, where the present tendency is to stress the necessity for faith in God, whilst minimising or ignoring or denying the necessity for faith in man. Therefore, there is all the more reason why Unitarians should be strenuous in bearing witness to their faith in God and man.

Whence comes this faith which calls on man to work out his own salvation in the conviction that it is God who is working in him? Most of us learned it within the Christian tradition, and we claim that it is a legitimate and essential part of the Christian tradition. If people challenge our right to call ourselves Christians, it only means that they have an inadequate understanding of what is involved in Christianity.

But never mind what other people think of us. What do we think of ourselves? We are bound by ties of love and good will to all members of the human family, of whatsoever colour or creed they may be. But the accident of geography has made us part of Western civilisation, and the influences which have moulded most of us have been mainly Christian influences. Because of this—not in spite of it, but because of it—we send fraternal greetings to the followers of all the other great religions of the world, and to men and women of good will everywhere, being willing to learn of them, as we believe they are willing to learn of us.

Whether that puts us inside or outside the compass of Christianity depends on what is meant by Christianity. If in any real sense we regard ourselves as followers of Jesus, if in any real sense we are guided by the insights and intuitions and awarenesses which found such glowing expression in him, if in any real sense we are striving to cultivate the mental and spiritual outlook which was characteristic of him, then we are Christians, in the only sense of the word that matters. That is why I, personally, call myself a Christian Humanist.

# THE PRESIDENTIAL ADDRESS

## CHURCH LOYALTY

*(The following is the substance of the Presidential Address delivered by the new President of the General Assembly, the Rev. Fred Cottier, at the Annual business meeting at Newcastle on the morning of April 27th.)*

YOU MAY remember that in THE INQUIRER some weeks ago there was a correspondence to the effect that the time had come when we, as a liberal group of churches, should make a definite break with orthodoxy. To be too closely associated with orthodox Christianity was to get ourselves misunderstood and, indeed, to narrow our purpose and belittle our own Movement. What we should do is to make a break altogether with everything Christian and create for ourselves what, I presume would be a new theology and a new philosophy of life. Our contacts with the other world religions might then be possible, and our own religious and moral horizons wider, freer and much more attractive. There is so much that is narrowing, crippling and reactionary in organised Christianity that to make a fresh start altogether would present the challenge we greatly need to make our Unitarianism worth while. I have no doubt this attitude does appeal to many inside our Movement. But may I suggest that they are losing sight of our tradition and our peculiar history.

Some of you will also recall references in THE INQUIRER some years ago to Toc-H and our churches. It was decided, evidently, by those in authority in Toc-H to treat our group of churches as outside the Christian tradition, and our ministers as non-Christian.

A Unitarian minister was not eligible, therefore, for Padre-ship in any branch of the Toc-H. Now as far as eligibility for Padre-ship in an organisation with so confined an outlook is concerned we need have no worry. I suggest quite seriously it is their affair as to who should form the membership of their organisation, and we who are deliberately kept outside can only wish them god-speed, if their movement is for the well-being and welfare of our fellows. We would not, if we could, surely diminish any work for good so long as it does not interfere with our right to freedom and liberty. While we may deplore a tendency in a movement to narrowness of vision and outlook, we would do nothing to hold them back from any good their Movement seeks sincerely to do.

Some years ago it was my privilege to have correspondence with the Bishop of Manchester, then Dr. William Temple, who later became the beloved Archbishop of Canterbury. The young people of the Sunday Schools of Gorton had received an invitation to a special Park's gathering to be addressed by the Bishop. Our Sunday School, although the largest in the district, did not receive an invitation. I wrote the Bishop to ask the reason. In a most charming letter he first of all pointed out that the arrangements for the Gathering were left to others than himself. However, he went on, for the purposes of nomenclature, I would say that a Christian is one who believes in the Deity of our Lord Jesus Christ, and while, doubtless, you would find it difficult to join us in prayer, there are many other and social ways in which we could work together.

It would appear, then, that the only attitude we can possibly adopt toward organised orthodoxy is that suggested by THE INQUIRER correspondent of declaring for wider horizons and grander visions.

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I am not at all sure that it is the only attitude. There are other and better ways of approach to an interpretation of our Unitarian Faith. There is one thing of which no one can deprive us, that is our Unitarian Christian Tradition. Of this we have every reason to be proud. Our Faith has certainly come along a distinct line of its own; but nevertheless a real and effective line and one we should be glad to recognise and develop. Certainly our Faith has always been a "Minority Report" of Christianity, but it has been none the less real for that.

You are familiar with the principles suggested by Dr. Earl Morse Wilbur as being our heritage from four hundred years of Unitarian history:—

"A Movement fundamentally characterised by its steadfast and increasing devotion to these three leading principles:

"complete mental freedom in religion, rather than bondage to creeds or confession;

"the unrestricted use of reason in religion, rather than reliance on external authority or past tradition;

"generous tolerance of differing religious views and usages, rather than insistence upon uniformity in doctrine, worship or policy."

This is an heritage of which we can be justly proud and of which we must make the best possible use. This heritage has arisen from, and has been inspired by, the Christian way of life. We must consider very seriously any suggestion to be rid of it as a burden rather than an inspiration. Indeed, we can no more get rid of our Christian heritage and tradition than we can rid ourselves of the influence of our parents and grand-parents. We may be privileged to modify or enhance, enlarge and increase; but never can we in any way side-track our tradition, our heritage, our birth-right and the attempt might do us infinite harm and leave us a mere "Movement" without influence.

Our chief concern about the attitude adopted by many of our orthodox friends should be, of course, to allow them always freedom to criticise so long as the criticism is based on fact and not merely on imagination, and sometimes on a rather perverted imagination. What we do question is their right to impose upon us a type of religion with which we ourselves are quite unfamiliar, and which in no way can be called Unitarianism.

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It is rather annoying, on coming face to face with a critic to hear him remark: "Oh, I thought you believed so and so" or "I had an idea your Church or Organisation took up this attitude or adopted such and such a view of the Bible and of religion generally", and all the time it should be obvious we believe little or nothing of what he thought we believed; nor did we ever adopt the attitude in our worship or in our thought attributed to us by these sometimes disappointed critics.

Still, when we as a group of Churches suffer this unreasoned criticism, as often we do, it is not enough to suggest that we "suffer fools gladly" however desirable an attitude that may be.

We must do more than that. We have an obligation to our Faith and to our Church to see that they are not misrepresented by those who know so little about us. A Free Church such as ours is under no obligation to tolerate our own destruction. Our unique attitude towards theology and religion which involves freedom, reason, and tolerance requires that we know and can give suitable and adequate expression of the Faith that is in us.

We should be prepared to defend, if necessary, our right to be in the Christian tradition, as well as our right as interpreters of a reasonable Christianity.

Let it be known, for example, that we do not believe in the Deity of Jesus any more than we believe in the deity of Gautama, Mohammed or Zoroaster and that we do not find it necessary to the holding of the Christian Faith that we do so believe. The belief in the Deity of Jesus is a perversion of Primitive Christianity and certainly not in keeping with the outlook and attitude of Jesus himself. Our loyalty to Jesus takes second place to no orthodox believer. We would have our religion to be of that quality and character that gave to Jesus the right to be called our Spiritual Leader and our Christ. Jesus sought God and the true interpretation of life and character along trying and difficult ways. And his seeking does not take from us our obligation to seek. Indeed, our loyalty to Jesus should increase in us the desire to seek and, if possible, to find and further to make it known to the world what it is we endeavour to do and to be.

The late Dr. Dawes Hicks in his most inspiring book *Ways towards the Spiritual Life* gives expression to what I think might be our attitude toward Jesus when he quotes a theologian as saying:—

"Jesus may have been greeted at his birth by paeans of angels or simply have sprung, as other men, from the pure wedded love of two human hearts. Jesus may have risen radiant from the baffled tomb, or for him, as for other men, the sepulchre may have prove relentless. I for my part, hold him no exception to the rule the wise men laid down of old: 'All men have one entrance into life and the like going out of it'.

"I know not the details of this man's days. I have no means of laying down any dogma about his sheer impeccability. How should I? I doubt not, moments of human weakness shook even his incomparable spirit. But I do know that could this race of striving, struggling, sinning, sorrowing men rise to the height of his superb and gracious manhood and touch the glory of his communion with the Father, that would be the coming of the New Jerusalem more nearly than any other thing I can dream of."

It is loyalty to that attitude of spirit and habit of soul that I dare to ask of the members of our group of churches.

## "LOOKING ROUND"

### Mostly at Unitarian Affairs

THE twelve page number of THE INQUIRER next week will be devoted mostly to reports of the meetings of the General Assembly held in Newcastle this week. If more copies are required—and this would be a good opportunity to introduce the weekly Unitarian journal to non-readers—please send your orders at once.

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I am asked to apologise to those correspondents whose news items are held up for lack of space. Spring activity always brings much more news than we can reasonably cope with.

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A note from the Octagon Chapel, Norwich.

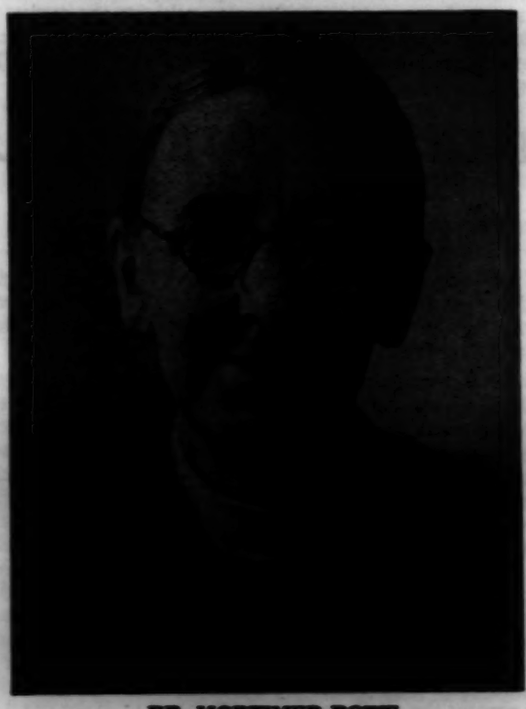
On March 20th, a Valedictory Parade was held in the Chapel to pay a last tribute to a branch of our Unitarian work which has lasted for over 125 years, the Octagon Chapel Brotherly Society. Founded in January, 1824, by that well-known Unitarian, John Withers Dowson, it started with only 12 members and reached its zenith in 1900 with 168 members. In 1850 its accumulated funds were £51, but at its centenary in 1924 they reached £7,323. Owing to recent legislation, its period of usefulness had passed away and the members unanimously agreed to a winding up of the Society on July 5th last. Started originally as a Christian Brotherhood to promote moral and religious instruction and for relief of its members during sickness, it grew to be one of the wealthiest Sick Societies in the United Kingdom, due mainly to the conscientious work of its promoters and to the loyalty of those who followed them to the principles they had laid down. Looking back we can in truth say, "Well done, ye good and faithful servants." "INQUIRER."

## "PROFILE"

### Dr. Mortimer Rowe

THE FIRST Secretary of the General Assembly of Unitarian and Free Christian Churches, is retiring this week, at the age of seventy, after twenty years service in the post. One of the first pleasures he will give himself will be to go off to Scotland and enjoy some climbing. That is as much a triumph of character as an indication of the physical stamina of a man who has never been very far from a London office and the heavy cares of duty during the past ten years. Mortimer Rowe will not be running away to the mountains, he will be taking his self to them; that is a distinction with a difference. To arise from the endless cares of committee meetings, never-ceasing correspondence, much of it involved with many "dusty answers", from the oversight of a religious movement that through the nature of things could give no personal response, with a self clear and unaffected, is a triumph that will be recorded where such triumphs are recorded, not on the surface returns.

In the first world war when as a minister approaching forty he so easily might have stayed at home he went to the



DR. MORTIMER ROWE

field of battle and as a stretcher bearer lifted the wounded from it. He was gassed and was awarded the M.M. In the second world war, past his retirement age, he stayed in London, more than once swept up the broken glass from the overnight bombing before he began his day's work, and when at last Essex Hall was destroyed rescued with his own hands, day after day, useful and non-useful articles from the ruins, and set up headquarters again at 14 Gordon Square. After this war he received the D.D. from America, a tribute of affection from over the water that in his heart of hearts probably meant as much as the M.M. in the first war.

It is not odd of course to add that such a man in his inner life is a pacifist and had great difficulty before the outbreak of the second world war in wrenching himself from an avowal of pacifism to maintain the issues he eventually accepted.

Like many another institution the General Assembly during the past decade has become more centralised. It was, as many can see, an inevitable process, but it meant piling up function after function at headquarters. Mortimer Rowe accepted it all with a zest that never hinted at discomfiture or complaint. It meant that most evenings he had to take his dispatch case home with him, and many a Saturday afternoon "stay on" at the office "clearing up"; but not by any sign did he indicate that this was burdensome. As a secretary

charged with administration he has had to fight many a paper plan, and dislodge many an arrow of gold from an enthusiast's mind that could not be aimed at any target seen on earth. Careful, hard-headed, he has watched over developments, and if he has not initiated, he has guided the initiations of others, and accepted whole-heartedly schemes of which he first disapproved—when they established themselves.

A secretary's work has little glamour about it, and glamour is a word that Mortimer Rowe avoids. But if adding brick to brick is the real creative work, maintaining under stress the constant warmth of personal relationships, having no favouritisms and allowing none, being scrupulously just to all and unswerving in the application of a charitable moral code, then the first Secretary of the General Assembly has established a corner-stone for a building that will assuredly belong to the future.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

*(Letters still tend to lengthen. We draw our correspondents' attention to the above note.)*

### "AN EXPOSITION OF DOCTRINE"

SIR,—In your issue of April 16 you make mention in the "Week by Week" notes of a chapter devoted to the theme of "Eternal Punishment" in a book recently published under the title of *The Teaching of the Catholic Church.*

I am in entire agreement with the views you express in reference to the awful doctrine of eternal punishment by Hell-Fire.

I would, however, like to point out that the Catholic Church is not alone in teaching this. It is also the official doctrine of the Church of England.

The last clause but one of the Athanasian Creed reads "and they that have done good shall go into life everlasting and they that have done evil into everlasting fire". No. VIII in the 39 "Articles of Religion"—to which all Ministers of the Church of England must subscribe—says the Athanasian Creed is one of the three creeds which "ought thoroughly to be received and believed".

The rubric in the Prayer Book orders this creed to be said on all the great Festivals of the Church by the "Minister and people".

Thus, we have the two largest Churches in Christendom officially teaching the doctrine of the punishment of the sinful by everlasting Hell-Fire.

No wonder you remark "Sometimes it is hardly credible that the human mind believes what it does believe".

May I say how fully I endorse your statement. "If free Christians should for a moment believe that their particular work has been done they should recall that—officially at least—the majority of Christians are asked to believe in the existence of hell, and a real substitute for hell-fire"—Yours,

*Birmingham.* *Geo. Dawson Tinley.*

### THINKING AND MARXISM

SIR,—With Russia's attempt to overrun western Europe temporarily halted, fresh emphasis was to be expected on the old tactics of how misunderstood the Communists were, with fresh appeals for co-operation, conciliation and the organisation of peace meetings; playing with folks' decent sentiments for their own ends; anything to confuse and undermine the solidity of the west. We now learn that Communists "don't believe in smoke screns or iron-curtains", and that they "don't want to 'infiltrate'." For that one I think Mr. Greenfield deserves an autographed copy of *Mein Kampf.*

When I first began to study Marxism I was bewildered by the varying accounts of their philosophy given by Communists. Their claim to affinity with Bergson, Alexander and Whitehead, indicates how they have managed to lead up the garden path so many intellectuals who have a bare smattering of contemporary philosophy. Alexander, whom I knew well, certainly did not reciprocate the sense of affinity, and I completely fail to see how Bergson or Whitehead could either. No doubt the Communists in China will claim affinity with Confucious if it will serve their ends. In my exposition of Communist philosophy I used the texts of Marx; it is the job of the Communists, not mine, to square the circle and show how Bergson, Alexander and Whitehead can be made to agree with Marx. May I point out also that a capricious universe is not the only alternative to determinism; again, it may be that for a Marxist determinism implies free-will, but then I am only a moral philosopher, not a magician. If freedom is the knowledge of necessity, then words have lost their meaning; in dealing with Communists I realised that some time ago. In this correspondence, Mr. Greenfield has led your readers to suppose that Marxism teaches morality. The following extract is taken from *Human Nature: The Marxian View*, by Professor Vernon Venable, who is himself a convinced Communist. His book is a carefully documented exposition of the relevant teachings of Marx and Engels.

"Not only do they (i.e., Marx and Engels) deny any historical efficacy to programmes of individual moral purification, to calls upon the conscience of mankind, to appeals to justice, human rights, equality, neighbourly or brotherly love, moral rearmament, God-guidance, and men of good will in government, but they lay upon such appeals with almost immoderate harshness. . . . They deny explicitly that Communists preach morality. . . ."

That is Marxism. I have sought to show that the principles of Unitarianism are in fundamental opposition to Marxist principles. In view of the fact that during these crucial years so many Unitarians have remained mumchance on this issue, such exposition seemed the primary task. Once Unitarians have made up their minds where they stand, there is no reason why their activities should be limited to their churches, mine certainly are not. On issues no less difficult our forefathers were capable of taking a stand and leading public opinion; and because their judgment so often proved right, they put Unitarianism in the van. The way we are going on we'll put it in a hearse.—Yours,

*Sheffield.* *G. Stanley Whitby.*

### HYMNS AND CHORAL SONGS

SIR,—I am at a loss to understand why the above hymn and tune book is out of print. I maintain that the book contains the finest selection of children's hymns that has ever been published by any denomination. Is it not possible I ask for the book to be reprinted. I am told that another hymn book is being completed. Surely we have enough hymn books in the denomination already. Why waste time and energy and expense. I hope the day is not far distant when we can have the most treasured hymn book in full use in all our churches and schools.—Yours, *John Ratcliffe,*

*Organist, Halliwell Free Church, Bolton.*

### AN INVITATION FROM AUSTRALIA

SIR,—The Committee of this Church would be very glad if you would publicize a matter with regard to emigrants to Australia. The Committee would appreciate the advice of Ministers or Church Secretaries as to names of migrants, date of arrival, and destination, so that arrangements could be made for their welcome by our Church representatives. For their information it might be mentioned that we have churches in Melbourne, Sydney, and Adelaide, and a fellowship in Perth.—Yours, *(Miss) V. M. Twyford, Hon. Sec.*


### THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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## NEWS REVIEW

### "FIVE TIMES AS MUCH MONEY SPENT ON GAMBLING AS ON EDUCATION"

*Liverpool: Mill Street Domestic Mission.*—The Report presented to the 113th Annual Meeting of the Liverpool Domestic Mission Society, on Wednesday, April 6, is a remarkable document. It summarises the Mission's varied activities in an interesting manner, and the "Missioner", the Rev. J. Keir Murren, writes frankly and vivaciously of the year's accomplishments, and shortcomings. While most of the secular organisations flourish amain, regret is expressed that the religious aspect of the Mission's work does not command the same proportion of enthusiastic support.

Presiding over a well-attended gathering, Miss E. C. Herdman moved the adoption of the Report and Statement of Accounts, which, being seconded by Mr. Herbert Moss, was adopted.

Mr. H. S. Magnay (Director of Education for Liverpool), in addressing the meeting said he was one of the fortunate people whose father, grandfather, and great-grandfather had been engaged in Mission work on Tyneside. He had himself followed in the tradition, and was perfectly clear that there would always be need for people in any locality to meet together with a purpose. The Domestic Mission had the purpose which must underlie a community effort, and he was sure that the real and fundamental purpose in any community must be a religious purpose. What he saw lacking in society today was just that religious purpose, and unless people were able to find the religious motive again our lives would be the poorer. People suffered today from a sense of frustration which led them into doing all kinds of stupid things. The money spent in this country on gambling was five times that spent on education!

The community had certain fundamental needs that must be met, and it was essential that such institutions as the Domestic Mission should continue for they catered for the whole community. They were a group of people met together with a common purpose, and the purpose of their

meeting was something fundamental. They had to remember they were dealing with individuals who had a trinity of qualities, body, mind, and spirit, and if any one of these was neglected, they were failing in their approach. The problem of juvenile delinquency had to be tackled at its source. It arose from a sense in the child offending that nobody cared. If boys and girls realised that there was somebody who cared, there would be an end to juvenile delinquency. He had great faith in the boys and girls of today, and he believed in telling them when they were good. What he had had to say might sound simple, but the fundamental truths were so simple we never saw them.

In acknowledging a resolution appreciating the work of the Rev. J. Keir Murren, and his assistant, Miss A. Shandley, moved by the Chairman and seconded by the Rev. Sidney Spencer, Mr. Keir Murren said the Mission was a somewhat ungainly child. Its limbs were not proportionate, but if they helped people to face difficulties and overcome some of them, they were helping in a very valuable way. The hard battle was often productive of the best.

Miss Shandley said that the friendliness engendered in the Mission went out to the whole district, and was reflected in a great many homes.

Election of the officers and committee of the forthcoming year was confirmed on the motion of Mr. W. A. Letcher. The President for 1949 will be the Rev. L. A. Garrard, Minister of the Ancient Chapel of Toxteth.

## THE WOMEN'S LEAGUE

*Highgate Branch* celebrated its 25th Birthday by a party on February 19, when the iced cake was cut by Mrs. Furnival Jones, its first Secretary. Mrs. Duncan Mitchell, President of the London District Women's League, and Miss Stevenson, Secretary of the League, were welcome visitors.

*Sheffield District Women's League* held its Annual Meeting on March 2, at Upper Chapel, Sheffield, when the Devotional Service was conducted by the Rev. D. T. Evans, of Fulwood. Over 70 members representing 10 of the 13 Branches were present, and enjoyed the splendid tea provided by the members of the Upper Chapel League. Mrs. G. W. Parkinson, of Doncaster, was elected President for the coming year. Branch Reports showed good work both inside the Church and outside for needy organisations. A fine response from the Branches to the District Appeal enabled £11 15s. to be forwarded to the Central Funds.

*The Manchester District Women's League* held its Spring Meeting in the beautiful Church of Bank Street, Bury, on Wednesday, April 6, the beauty being still further enhanced by a glorious display of daffodils. Mrs. J. W. Maw reverently conducted the Devotional Service. Two hundred members representing 30 Branches partook of the bountiful tea provided by Bank Street League. During the short meeting which followed, the Chairman, Miss Storrs, referred to the sudden death during the previous week of Mrs. Lord, President of the Bank Street League and member of the District League Committee. All stood in silence in token of respect. Then followed a Brain's Trust, the Rev. J. S. Maw as Question Master suitably introduced the team consisting of Mrs. Lear, Miss Roberts, Rev. F. Cottier and Mr. D. P. Maw. Twenty questions from League Branches were suitably, cleverly and sometimes humorously answered.

*The Central Committee* held its final meeting before the Annual Meeting of the League in Newcastle on March 10. Mrs. Sokell, of Newchurch, was nominated as President. The Committee is much concerned with finance at present. The pre-war income is not sufficient for post-war needs. Following a report on League finance from the foundation submitted by Mrs. McLachlan, of Oxford, a Sub-committee was elected to draw up a scheme for the future to be discussed at the Cambridge Conference. The Publications Committee reported that there are three books of excellent prayers and Services suitable for Women's League meetings.

*North-East Lancashire District Women's League.*—The Annual Meeting of the N.-E. Lancs. District Women's League was held at Burnley, on Saturday, February 26. There were 63 members present, representing eight Branches. The Afternoon Service took a most unusual form. Four members of the League took part in a reproduction of a broadcast by the American General Alliance of Unitarian Women. This broadcast was originally given in May, 1948, under the title of Unitarian World Fellowship, the occasion being the 50th Annual Meeting of the Alliance in Boston, Massachusetts. Mrs. Sokell, of Newchurch, conducted the Service, which blended together in an admirable manner. The message from our American sisters was an earnest plea for a better understanding between the nations of the world. It was perfectly summed up in the narrator's concluding words: "To regard the world as my neighbour, and mankind as my family".

A Business Meeting followed tea in the schoolroom. Miss Newell was unanimously elected President in succession to Mrs. Sokell. Reports of the League activities for the past year were read by each Branch Secretary, and steady progress was reported from every church.

## ALFRED AMEY

By the passing of the Rev. Alfred Amey there has ended the career of one who was the pioneer of the Unitarian cause in the wilds of Suffolk. He was the first official minister appointed in 1892 but his activities in Suffolk were spread over the years 1889-1902 and when he retired he returned to Castle Cary in his native county of Somerset where he passed peacefully away in the evening of April 13th, 1949, at the grand old age of 95. He survived his three successors, i.e., the Revs. Newell, Hawkins and Sands—the latter passed away in 1947.

Mr. Amey was a kind, gentle soul and although he has had a good deal of worry and anxiety he never became in any way embittered: even when afflicted with blindness he seemed to see and feel much more than others—in fact, the Unitarian concept was to him a real live concern. He was a born missionary and in his day it required grit and personality to carry on as he did with a bicycle and a small harmonium on his back. He held meetings inside and outside the cottages in the various villages some years before the project to build a hall was thought of by the Central Postal Mission in 1892. The work continues under the guidance of the Rev. Wright Broadbent, who settled there in 1926. A.C.

## CALENDAR

### SUNDAY, MAY 1st

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Rev. R. C. ROBERTS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, ——.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11, Liturgical Service, 6.30, Mr. NICHOLSON.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. F. MCQUOID.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGHURST, Free Church, South St. 11.15, Supply.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Mr. J. L. OATES.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON L. STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. T. DOVEY.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. J. H. EVANS.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. GORDON BOLAM.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. H. J. ROSSINGTON.
BRADFORD, Broadway Av., 2.45 and 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11, Rev. G. RANDALL JONES, 6.30, Mrs. M. DICKIN.
BRIGHTON, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30. Rev. H. A. GOSS.
BUXTON, Hartington Rd., 11 and 6.30, Rev. A. H. BARTLES.
CAMBRIDGE, Memorial Ch. Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. Carter.
CHATHAM, Unitarian Church, Hansard Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply.
CHOLMONDELEY CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WESTHERSELL.
CORSLEY, Stalls., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Green Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CROMFORD, Un. Ch., Hemmings St., 11 and 6.30, Rev. FRANCIS TILLEY.
CROYDON, Free Christian Church, Wellesley Rd., 11 and 6.30, ——.
DERBY ROW, 10.45, Rev. J. W. DYER. STEEL, 6, Rev. J. W. DYER.
DEVIZES, Wilcox Street Chapel, 11 and 6.30, Student.
DIDSBURY, Friar Gate Unitarian Chapel, 6.30, Rev. M. COURTENAY HARRIS.
DITCHLING, Old Meeting House, 10.45. ——.
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. E. D. DAVIES.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6. Rev. WM CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Supply.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30. Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45, Scholars' Service, Mr. H. EDWARDS, 3 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. F. RATTRAY.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORFIELD.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. A. PEACOCK, 6.30, Rev. R. TAYLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. J. REECE WALKER.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUNSHIE.
LONDON, Newington Green, Unitarian Ch., 11, Civic Service, 6.30, Mr. R. E. PINDER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev GORDON BRIERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. J. TYSSIL DAVIES.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG, 6.30, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. May 1, Rev. ELWYN JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE.
LOUGHBOROUGH, Victoria St., 6.30, ——.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CHESTER.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MARKET RASEN, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICHELMORE.
MANCHESTER, Failsworth, Deb Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WORRALL.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 2.45 and 6.30, ——.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Church, Colegate, 11, Miss C. G. Hiner.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. I. L. TOSELAND.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. A. F. BARNES, 6., Rev. S. P. WHITEHOUSE.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. W. CORNELL.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind. 6.30, Rev. ADA TOMKIN.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High St., 11.15 and 6.30, Rev. BASIL VINEY. Christian Meeting House, Pennard, 11.15, Rev. SIMON JONES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11, Supply, 6.30, Supply.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. H. H. CHEETHAM.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WASHINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TOSELAND.
WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.
WEST BROMWICH, Lodge Road Church, 11 and 6.30, Dr. D. MEYER KLEEMAN.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CYRIL SIMPSON.

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**L.D.P.A. ANNUAL MEETING**

SATURDAY, May 7—STAMFORD STREET

2.50 p.m. Devotional Silence.
3.00 p.m. Service led by Rev. A. Long, M.A.
3.30 p.m. Business Meeting.

After tea there will be a discussion on the work of The Assembly.

**LONDON DOMESTIC MISSION SOCIETY**

THE ANNUAL MEETING
will be held at
ROSSLYN HALL, HAMPSTEAD
On Thursday, May 5, 1949, at 7.30 p.m.
*Speaker*: REV. H. STEWART CARTER, M.A.

**BIRTH**

BURT.—On April 18, 1949, to Mary (née Minnis), wife of E. K. Burt, 41 Nathan's Road, North Wembley, a son.

**DEATHS**

LAY.—On April 8, at 84 Northfield Road, Ringwood, Henry James Lay, J.P., aged 83.

WILSON (née Kingston).—On April 24, at St. Anthony's Hospital, Cheam, Dorothy Jennett Wilson, aged 58, wife of Percy Wilson and seventh daughter of the late Thomas Kingston and Mrs. Katharine Kingston, of Wimbledon.

**MISCELLANEOUS**

PULPIT SUPPLY: The Secretary of the Octagon Chapel, Norwich, would be glad to hear from any Minister holidaying in E. Anglia this summer who would be willing to take a Morning Service.

THE Perennial Philosophy. Those interested in the practical application of the ideas formulated by Gerald Heard and Aldous Huxley are invited to contact the Heard-Huxley Group at 7 Henrietta Place, London, W.1 (correspondence only in the first place, London or country).

WANTED, London, preferably N.W., for May and June, before exam. quiet bed-sitting room.—Joan Potter, Lambley House, Woodborough, Nottingham.

WANTED, W. or S.W. London, Workshop-storeroom, 14 ft. x 8 ft. Electric light and cold water supply. Reply in detail to Box No. B.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. Woods.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

**CANADA**

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDRÉE CAMPBELL.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEMMETT.


*The*
# HIBBERT JOURNAL
*A Quarterly Review of*
*Religion, Theology and Philosophy*
*Edited by* G. Stephens Spinks

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## AN APPEAL

The "Old Meeting", Great Yarmouth, in Middlegate Street, was destroyed with its ancillary buildings in a raid in 1941: the congregation has—after a search lasting several years—acquired through the generosity of the General Assembly a former R.A.F. hut, which has been erected on the South Quay to a large extent by voluntary labour.

After the succession of rooms, converted fish-houses, and empty inns in which the church's activities have been carried on we have acquired a building of a more permanent character. A local appeal is being launched to help defray some part of the £300 still owing.

This appeal is made to friends, well-wishers, and all those who may be in sympathy with the struggle of a small church.

*Contributions should be sent to*:—

MISS J. HOLMES (Hon. Treasurer),
75 Alderson Road, Great Yarmouth.

**CHANGE OF ADDRESS**

THE REV. JOHN KELTY,
13 Cranmer Road,
Edgware,
Middlesex.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTURSSON.

**AUSTRALIA**

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FRITHERTHOM. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, April 30th, 1949.